



BLOODLUST

a feminist journal against civilization



"After twenty centuries of stony sleep vexed to nightmare by a rocking cradle, the sleeper is about to wake to the cadences of a long-forgotten music or to the eternal silence of death without morrow."

-Fredy Perlman

TABLE OF DISCONTENTS

Communique #1 - Summer 2009

Introduction.....	2
The Revolt of Adam and Eve by Witch Hazel.....	4
Anti-Gender Rant by Feral Faun.....	8
For the Civilized to Leave Civilization by Cricket.....	9
Frozen Inside by Cindy.....	16
Thoughts on Self-Defense.....	21
Bombing the Sky by Max Lieberman.....	31
Gender Disobedience by Lilith.....	32
Heaven Knows I'm Miserable Now by Lilith.....	36
Supporting a Loved One with an Eating Disorder.....	38
Medea's Daughter by Lilith.....	39
Woman and Nature by Susan Griffin.....	41
Love by Assata Shakur/Rage by Alice Walker.....	42
A Revolution of the Whole Body by John Moore.....	44
Recommended Readings.....	48
Links.....	49

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INTRODUCTION

Welcome to the first issue of BLOODLUST. After months of personal and (anti-)political struggle, delays on self-established due dates, and torturous hours in front of a computer screen, we have constructed something we feel addresses important issues within the anarchist and feminist milieus, and which is hopefully applicable outside of them as well.

During the time this zine was conceived, the world has seen sparks of light, but also an ever-growing darkness. The insurrection in Greece and the corresponding attacks in solidarity - as well as the constant assaults on capital, state, and all other institutions of civilization - have shown the rage that burns in some hearts. Still, civilization continues its enslavement and eradication of all wildness that remains. Still, the state declares war on those who strike blows against the dominant culture.

But, make no mistake, we are living out the last days of Leviathan. Civilization is eating itself. The unliving monolith is crumbling, but what will it take with it in its mad dash toward nothingness? What do we lose each day we cease to be a catalyst in the destruction of this monster?

We are transformed through our revolt and through our attempts to reconnect with the wildness inside and out. Though our backs break beneath the weight of another day of this hell, we survive. Though they try to extinguish the fires in our eyes as often as those we set in the belly of this beast, we remain. Each day the crisis deepens, but so does the passion we harbor for the complete and total annihilation of civilization.

So this zine does not exist within a void. It is a reflection of living in the endtimes of an empire, with all of its misery and joy. We wish to contribute to the wider discourse, with an anarcho-primitivism that is explicitly feminist, and a feminism that is explicitly against civilization. We feel that the question of patriarchy has only been addressed superficially in green anarchist writings (by no fault of anti-civ writers, who, unlike most other threads of anarchism, reference patriarchy as a part of the

totality of oppression) and we wish to create a deeper analysis of patriarchy and motivate a queer and feminist primitivist voice.



We hope that we can offer something to the developing anarcho-primitivist and insurrectionary anarchist critique. We also hope we can reclaim feminism from reformist, Leftist, and pro-civilization ideologies. This journal exists for those purposes. With key green anarchist periodicals being delayed for various reasons, we wish to push discussion forward and inspire projects, writing or otherwise, both inside and outside of anarchist and feminist circles. We want questions to be raised. We want

lifeless hands and stagnant minds to start deconstructing - physically and psychically - this 10,000 year mistake. We hope these writings do that.

Being that this is the first issue and we are teaching ourselves the basics of design and editing, we have had to rely on equal parts reprints and original writings. We received few quality submissions, but those we chose to print here are exceptional. Cricket's piece describes on the internal and external process of rewilding and asks important questions that have gone unaddressed by anarcho-primitivists. Lilith has written a critical look at the antifeminist attitudes of Feral Faun/Wolfi Landstreicher, as well as a piece on Valerie Solanas and insurrection. On the practical side, we have included resources on supporting a loved one suffering from an eating disorder, with a piece on the importance of emotional support in radical communities, as well as an introduction to self-defense. A suggested reading list, with short book and zine descriptions, has been included to aid in further research and exposure to important literature. Reprints include a rant by Feral Faun, poetry by Assata Shakur, John Moore, and Alice Walker, an excerpt from Susan Griffin's *Woman and Nature*, some questions on consent by Cindy, and an article by Witch Hazel on green anarcho-feminism. We have included full-page artwork by Lilith and encourage others to utilize these as posters or for use in their own projects.



CONTRIBUTE

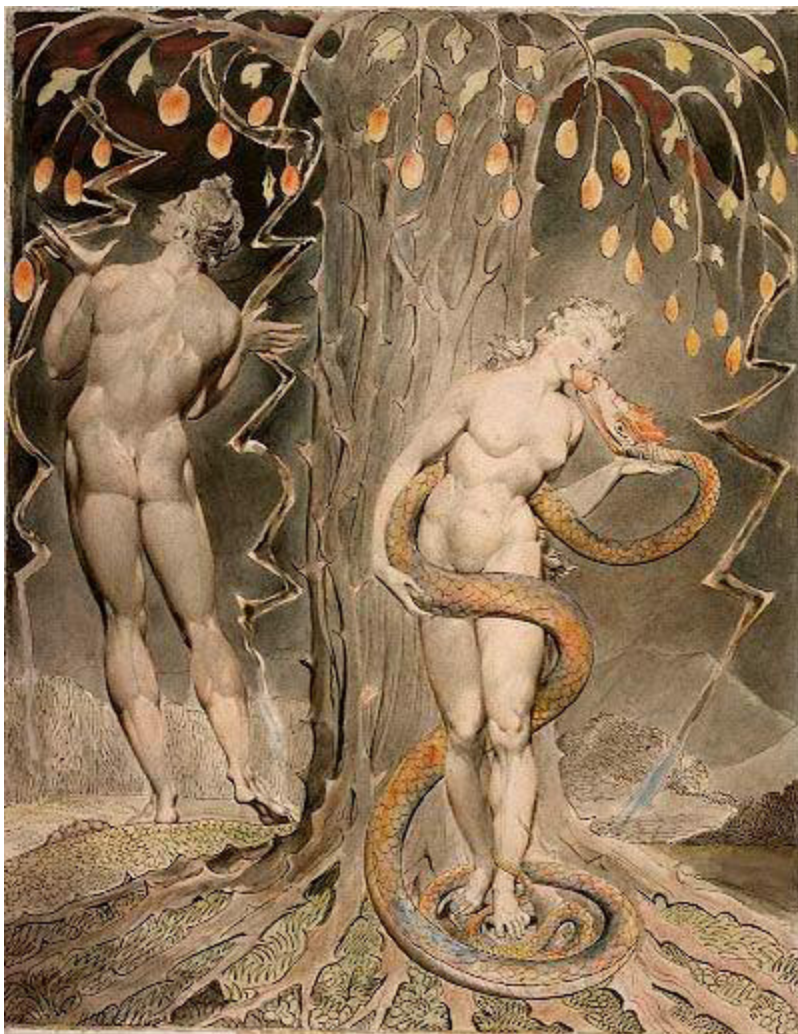
We want to make this an ongoing project. If you are inspired or infuriated by anything in these pages, or just want to add your own voice to the dialogue, please send your own writing! We are interested in theory and critique, personal stories, polemics and rants, poetry, artwork, news pieces, short fiction, book or zine reviews, literary criticism, practical and instructional pieces, or anything else you think may be relevant to this zine. We are especially interested in critiques of binary gender from an anti-civilization perspective, writings on body image, queer green anarchist writings, and critiques of intoxication culture.

No deadline is set, but we are hoping to have issue #2 out by winter/spring 2010. Feel free to send finished pieces, works-in-progress, or anything else you think we may be interested in.

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THE REVOLT OF ADAM & EVE

A Green Anarcha-Feminist Perspective

by Witch Hazel

As a female anarchist I have for many years thought about and looked around for any interpretations or writings on "anarcha-feminism." I could find nothing. Besides a few reprints of writings from the 70s attempting to define the term, and many writings by anarchist women on various subjects of particular interest to women (especially women's health); there just isn't a whole lot out there. *Green Anarchy* newspaper (and other GA endeavors) has recently made an effort to integrate what could be called an "anarcha-feminist" or anti-patriarchy critique into the overarching anti-civilization perspective.

This is a good thing -- even giving "lip service" to patriarchy as a pillar of civilization actually goes a long way to opening up the anti-civ perspective -- making it feel more inclusive of the experiences and perceptions of us women living in and resisting the control imposed on us by a patriarchal world. This "lip service" is an honest attempt to address what some feminists (anarchist and otherwise) have defined as a "male dominated" and an "irrelevant to women" green anarchist movement, in a way that doesn't compromise an anti-civ analysis. But as always, we could still be going much further. Taken to another level, an anti-patriarchy critique is as relevant to men as to women (and all those who identify in between, as many people have throughout pre-history). Anti-patriarchy is not a female issue. We are not the only ones who suffer under the thumb of enforced sex roles, division of labor, emasculation of violence, etc. On the contrary, the devaluation of the feminine archetype could be considered a parallel to the mind/body split that enabled so much of humanity to take a drastic turn in evolution toward domestication and civilization. This "totality" affects men and women in different ways, but they could not be compared in terms of quantity.

A main reason I feel so uncomfortable with a "feminist" identity is that most feminist thought denies (or is oblivious to) the inherent feminism in anarchist ideas not to mention in primitivist anarchist ideas. Liberal feminism seeks to empower itself at the expense of men. I used to be a liberal feminist. I studied the theories in college, and I practiced it by bullying and coercing men to defer to women at all times, as reparations for thousands of years of patriarchal rule. As I became an anarchist, this "identity politics" praxis gradually seemed more and more simplistic and single-issue, and our tactics started to feel authoritarian. I was still pissed about male behaviors that revealed a lifetime of male privilege (and I still do get pissed, by the way), but I eventually decided that I would interact with sexism in an entirely different way. Looking back, I understand where my rage came from, and why I chose to direct it in the way I did. I even understand where the rage of some of the radical women in our movements comes from, and I see it as potentially a step toward truer liberation for them.

As for the male dominance of the GA "movement", there is undoubtedly a dominance IN NUMBERS of males over females involved actively as self-defined green anarchists. This of course does not mean that the ideas behind a lot of GA activity are not shared by many anarchist/radical women, in the same way that those ideas are shared by many people outside the militant anarchist subculture. Just like with issues of biotechnology and agriculture's threat to food security, when I discuss issues of specific interest to women, such as the loss of control over our health, childbirth, sexuality, body image, etc., I do so from an anti-industrial/anti-civ perspective, and I find that people genuinely agree with that perspective. I make efforts to publicly identify with green anarchy, so that those around me - including women -- might consider the relevance of anti-civ ideas. I want more women to write for GA -- to speak about the "totality" of civilization with a specifically woman's voice.

Where I first started developing my own brand of "green anarcha-feminism" (if it has to be labeled) was when I discovered "eco-feminist" ideas. These ideas most closely resemble the anti-patriarchal, anti-civilization critique, but much of it is most definitely not compatible with anarchy. Glorification of Goddess-worshipping cultures as indication that a matriarchal society is somehow preferable to patriarchy, is a bunch of crap. This isn't much different from the pro-statist liberal feminist idea that a woman president would save the world. Some of it is even colonialist (in its co-optation of indigenous wisdom), or "essentialist" in the way it defines womens' power in terms of our reproductive capacity. As an anarchist I felt alienated from much of "ecofeminism," but attracted to some of it too. Chellis Glendenning put a whole new spin on it for me.

I have never known self-identified GA men who dismiss the institution of patriarchy as irrelevant to anarchism or primitivism. There has been a LACK of such analysis, but that's simply not the same thing. The absence of such analysis has indeed been a product of living in a patriarchal world, as are many things in all our movements, and I think many GA men have come to recognize this (all of them I know anyway). This recognition has seemed to happen partly in response to the insistence of radical women, and while I despise many of their tactics, I am actually really pleased to see that those on the receiving end (which is not all men, by the way) have not turned away from what I consider to be the issue at hand: the lack of an anti-patriarchy perspective. One of my fears was that the despicable, authoritarian, manipulative tactics of some women would cause a backlash against feminist critiques, and obscure the inherent feminism in anarchy. I used to not care much about the effects of my feminist rage, and when it's aimed at certain sectors of the population, I still don't. But when it's aimed at people striving for total liberation, however reactionary they may seem when confronted on their privilege (aren't most of us?), I am pretty convinced at this point that if we are serious about what we say we are trying to break down and recreate, in terms of fighting patriarchy we HAVE GOT to do it together.

This is not to say that "seperatism" as a method of unlearning patriarchy cannot be useful for

both men and women. I am a firm believer in "men against sexism" type groups, and "women's safe spaces". I like the idea of women's solidarity and "sisterhood" (although I have seen some power-tripping there), and although the notion of "brotherhood" kind of scares me, I'm not closed to the potential for liberation there. Also, I'm not talking here about confronting sexist violence, misogyny, or homophobia -- those were never issues of contention in terms of having tolerance for such behaviors. I'm pretty much no-compromise when it comes to that.

As a pillar of civilization, the effects of patriarchy will not be dismantled or eradicated from our communities anytime soon. As with the lingering effects of religion, domestication, agriculture, linear time, and symbolic thought, we are facing a massive challenge in identifying, much less unlearning, the ways patriarchy has alienated us from nature, each other, and our own internal wildness. Much has been said and written about the effects of patriarchal rule on women today, and I hope to see that discourse continue. But after nearly ten years of feminist consciousness raising, mostly with other women, I'm ready to hear about it from men and talk about it with men. It's one thing for men to mention patriarchy in the list of institutions that comprise civilization. It's another to define what effects patriarchy has had on the autonomy and social evolution of men in civilized societies, and to discuss how we can overcome it together, through our daily interactions, as well as in the ways we fight the state, support each other when the state fights back, and develop collective projects that subvert the institutions that control us. Anti-patriarchy is not an "issue" to take up. It is a consciousness that should underline our lives as we struggle against the forces of civilization to revive ancient ways, while realizing an entirely new way of being in a post-domesticated world.





Well-adapted predators

Hunted by man

Potent poison

Anti-Gender Rant

by Feral Faun

The concept of gender is an artificial definition, an attempt to order us. It is absurd. It is a limitation on our diversity. It is a lie.

Gender is nothing more than a social role. Its attachment to our genitals is purely a convenience not unlike the convenience of using skin color to determine who should be slave and who should be master. The development of the genitals in the fetus shows that “male” and “female” genitals are really just variations on the same basic theme, which occur for the purely biological convenience of reproduction. Yet this socially defined, artificial role seems to be the most important thing for one to learn in this society. The first announcement when an infant is born is, “It’s a boy!” or “It’s a girl!” But the baby doesn’t accept this definition. It has a voracious desire to know all, to be all. It encompasses a universe of possibility in which any concept of gender must disappear.

But such a way of being cannot be allowed to go unchecked, for it would undermine authority and destroy order. So from birth, the infant is surrounded by images of its social gender. Those with cunts are kept in lace, made delicate and taught to imitate mother. Those with cocks are taught to fight, to be tough, and to imitate father. The family insures that the roles are instilled. The infant’s wild divinity is buried and it starts to be made into a boy or a girl.

But some of us just would not fit. The molds didn’t work. Oh, they stifled us, they choked us, they hurt us like hell. But we never quite became the girl or boy they wanted. Society filled us with shame, made us feel less than those who conformed.

No more do we embrace the lying order of society or mourn that we cannot fulfill its roles.



For the Civilized to Leave Civilization

Some thoughts on choice, coercion, and negotiation

by Cricket



In line at a grocery store, a friend and I begin talking about camping gear: sleeping bags, tents, warm clothes, and knives. This friend was in the midst of preparations for departing an intensely urbanized area in search of deeper connections with wild geographies, and I was helping this departure. As our conversation progressed, we inevitably mentioned the term “anarcho-primitivism” out loud. The customer in front of us (surely eavesdropping) suddenly interrupted us to ask, “What’s primitivism?” As my friend began to provide some basics of an anarcho-primitivist perspective (the critique of domestication, mass society, etc), the customer sarcastically broke in: “Oh, so that’s why you’re buying your camping gear from REI?” Before my friend or I could respond, the person moved away from us to the next available cashier.

The reasoning on this person’s part probably went something like this: if someone buys warm clothes from the capitalist marketplace and shops at grocery stores, they don’t have a valid standpoint from which to critique this society. They are thus hypocrites. This argument has been raised in a number of ways. For instance, an article about dumpster diving published last year in the New York Times noted the following about freegans: “Not buying any new manufactured products while living in the United States is, of course, basically impossible... These contradictions and others have led some people to suggest that freegans are hypocritical, making use of the capitalist system even as they rail against it.” (“Not buying it,” Steven Kurutz, June 21st 2007). The assumptions are as follows: 1) it’s impossible to live without “manufactured products” (which we could read in a larger sense as “civilization”) and 2) anyone who attempts to do so while also simultaneously relying on manufactured products is thus a hypocrite. An unstated conclusion is perhaps 3) People cannot break their reliance on the United States economy.

An anti-civilization critique necessitates at least two basic conclusions: 1) bring down civilization (dismantle and/or destroy the physical and psychological infrastructure that blocks wild nature from thriving); 2) for those of us within its grasp, live beyond, or perhaps selfishly, leave it. Some may consider these conclusions in an ordinal manner: i.e. first bring civilization down and then live beyond it (or vice versa). Others may consider these conclusions concurrently: simultaneously attack infrastructure and learn to live beyond it. I do not wish to argue for one option over another. However, I would like to focus on the second conclusion because most of us reading these words are likely

caught within civilization's grip. And what remains irrefutable is that to escape, we must learn a set of skills we have lived without for large portions of our lives. Many of us are choosing sooner rather than later to learn these skills, and it is the complicated dimensions of this choice that I would like to reflect upon.

Consider these following generalizations about subsistence or nature-based peoples (bands, tribes, or communities): The skills required for basic survival are integrated into the practices of daily life. From day one, children might be taught to light fires, to forage, hunt or grow food, to heal themselves, and keep themselves warm and sheltered. Socially, they are immersed within an environment that promotes healthy relationships with both the humyn and other-than-humyn world. Such a world is not 'perfect' or all benevolent. Yet cooperation with one another takes on a greater importance, because it is more directly connected for a humyn's ability to survive and thrive in the world. By the time such children reach adulthood, they have at their disposal a considerable skill set that has been practiced from the earliest periods of their lives.

Conversely, for those who inhabit civilized societies, the most basic survival skills are nowhere to be found in the midst of our everyday lives. While childhood is a phase of life in which we are necessarily dependent upon our parental figures, within civilization we never move beyond these dependencies, even as we "grow up." We quickly move from the mother's breast to the bottle to the grocery store. We learn that to survive we must work. We learn that our bodily health is best maintained by placing it in the hands of experts who offer us a cavalcade of pills for our problems. We learn that fire comes from matches and our clothing from corporations; that protection comes from the state. We also learn and often internalize social hierarchies: age, race, gender, class, and ability. And finally, this insidious, infantilizing social process comes to feel 'natural,' supported by an ideological knowledge that ridicules any alternative as backward or naive. While those with enough social mobility can maintain illusions of "independence" in the midst of civilized life, this is highly contingent upon an abstract set of variables that have minimal connection to the natural world.

Decade upon decade, some may unreflectively walk through this social environment in a malaise, never comprehending the (anti)relationships involved in maintaining such a fragile reality. Others, however, make a different choice: to begin to make a qualitative break from civilization by any means possible.

While we may conceptualize this break from civilization, the practice itself is far more process-oriented. This choice to leave is most immediately conditioned by the necessities of our biological existence: food, shelter, water, clothing, health, etc. Without experience with these skills, we are unable to break our dependencies on civilization. It is also equally important to consider the social repercussions of leaving. The recent film "Into The Wild" portrayed such a dilemma. The climax showed the main character's revelation that "Happiness is best shared." This catalyzed his (unsuccessful) attempt to leave the wilds of Alaska and return to civilization to heal the wounds between him and his family. However, for most of us, the reverse is likely true: Moments of shared happiness and a deep fear of loneliness and isolation from intimate relationships are undoubtedly reasons we choose to remain within the confines of civilization.

When critics of anarcho-primitivism suggest we are "hypocrites," they often make the hidden assumption that we are all autonomous individuals situated within a society that places no constraints on our ability to survive. The insinuation is that we can 'love it or leave it' and simply walk away. This is simply not the case. First, this ignores the fact that civilized institutions and the individuals who run them have been actively destroying alternative lifeways for thousands of years. Second, and related, if our choices are to work or die, many understandably choose the former. If our choices are to pay the rent or be homeless, many understandably choose the former. Wavering between two awful options is not unfettered choice. Rather, this choice is always mired in points of coercion. And the point between choice and coercion implies 'negotiation.'

Negotiation implies the anarchist principles of choice, autonomy, and personal responsibility while simultaneously acknowledging the coercive barriers that condition our lives. It is only through

vigilantly scrutinizing and sensitizing ourselves to these barriers that we can move from experiencing ourselves as passive victims of civilization's processes to active participants in negotiation for our exit. Two definitions of the term "negotiation" can be directly applied to our struggle within civilization: "To find a way through, round, or over (an obstacle, a difficult path, etc.); "To succeed in dealing with in the way desired; to manage or bring about successfully" (Oxford English Dictionary). We are finding our way through and out of the coercive barriers of civilization that impel us to stay; we (albeit with great difficulty) are successfully grappling exit that we desire.

Privilege

Importantly, not all coercive obstacles are similar. They may be literal barriers — in the sense of the four walls of a prisoners' cell — or based upon the degrees of social stratification each person experiences. These factors include one's class/economic status, "race," or gender, sexual identity, geographical location, and physical ability (which is certainly a most under discussed topic within the primitive skills community). These coercive barriers necessitate a more nuanced discussion regarding privilege.

Writers from both the Left and anarchist/radical press alike have consistently avoided these discussions. Instead, they usually gravitate into three general areas. First, someone may judge a certain attitude or viewpoint as "privileged," when other factors may also provide more exact, complex, or constructive explanations. For instance, "race" mediates interactions between humans within civilized societies, but is not always the primary point of mediation in every form of human interaction. To label someone an "anti-Semite" or "anti-queer" due to basic misunderstandings between people (say, being a lousy housemate or asshole) does not promote an atmosphere of accountability. Instead, it either freezes potentially culpable individuals in a place of inaction or promotes motivation via a politics of guilt. This can leave such individuals confused about how to take appropriate responsibility for their role in a given conflict.

A second and related approach to privilege is especially endemic within the Left. Diverse numbers of individuals are clustered into social groupings such as "Black," "woman" "White," etc. Their experiences and viewpoints are then homogenized to point that a given individual from either within or outside that social grouping will speak and theorize for "them." For example, in a discussion I had about racial politics in the U.S., a White person once told me, "It's time for us to listen to them" (implying Black people). I answered: Which 'them'? Condoleezza Rice? Barack Obama? Do these people speak for the Black 'community' or experience? This Leftist move of essentializing an entire group of people into a 'them' is a directly authoritarian move. Just because one identifies (or is socially viewed) as female, queer, disabled, black, or anarchist does not make one's viewpoint inherently similar or even worth listening to, or acting upon. Nor does it mean that one person ever speaks for an entire group or community. Not to mention, this move obviates the question of what connects these social groups besides shared victimhood, which does not necessarily equate to shared struggle.

A third and distinct approach has been common within some anarchist circles: Any mention of privilege is quickly dismissed by someone as 'identity politics,' with a simplistic reasoning that amounts to 'identity politics = authoritarian.' Discussions of race, class, gender, ability, etc, are quickly dismissed as being subservient to the larger (and 'more important') oppression of 'civilization.' During the 2007 BASTARD conference, Lawrence Jarach scoffed at the mention of racism or sexism within anarchist milieus, answering "What is this, choose your favorite oppression?" This move is a common theme throughout the early history of the New Left, and it is unfortunate to see anarchists repeating the same mistakes cloaked in a different language. While anarcho-primitivists agree that there are universal characteristics of civilization (domestication, mass society, division of labor, et al) that describe and explain a broad number of social oppressions, how individuals experience these coercive elements is highly diverse. Nevertheless, the social fact of being a woman, black, looking queer, disabled, etc, has real, material repercussions that cannot be ignored by anti-civilization anarchists.

The effect of each of the above approaches is largely impractical. They offer little insight about the specifics of coercion, or how it affects us in a differential manner, conditioning our lives and available options to leave civilization. The discourse of privilege could instead function as a lens with which we expose these facts. One person's choice to leave might involve reading a few pages of a plant-identification guide at night between a full time job and intense familial commitments. Another's might look like attending primitive skills events and leveraging every possible chance to inhabit wild spaces. Another's might look like writing books and treatises that catalyze further 'momentum' against civilization.

Such discussions could promote an atmosphere of affinity and resistance between persons in the fight to both bring down and leave civilization. They could move us away from conceptualizing ourselves as always-passive victims at the hands of civilization and toward a perspective that shows us actively negotiating this mess, always maintaining some degree of responsibility and choice. This could ultimately allow us to have greater sensitivity to the social reality each of us experience. Such steps may be labeled 'small,' but small steps do not necessarily equate to a reformist approach.



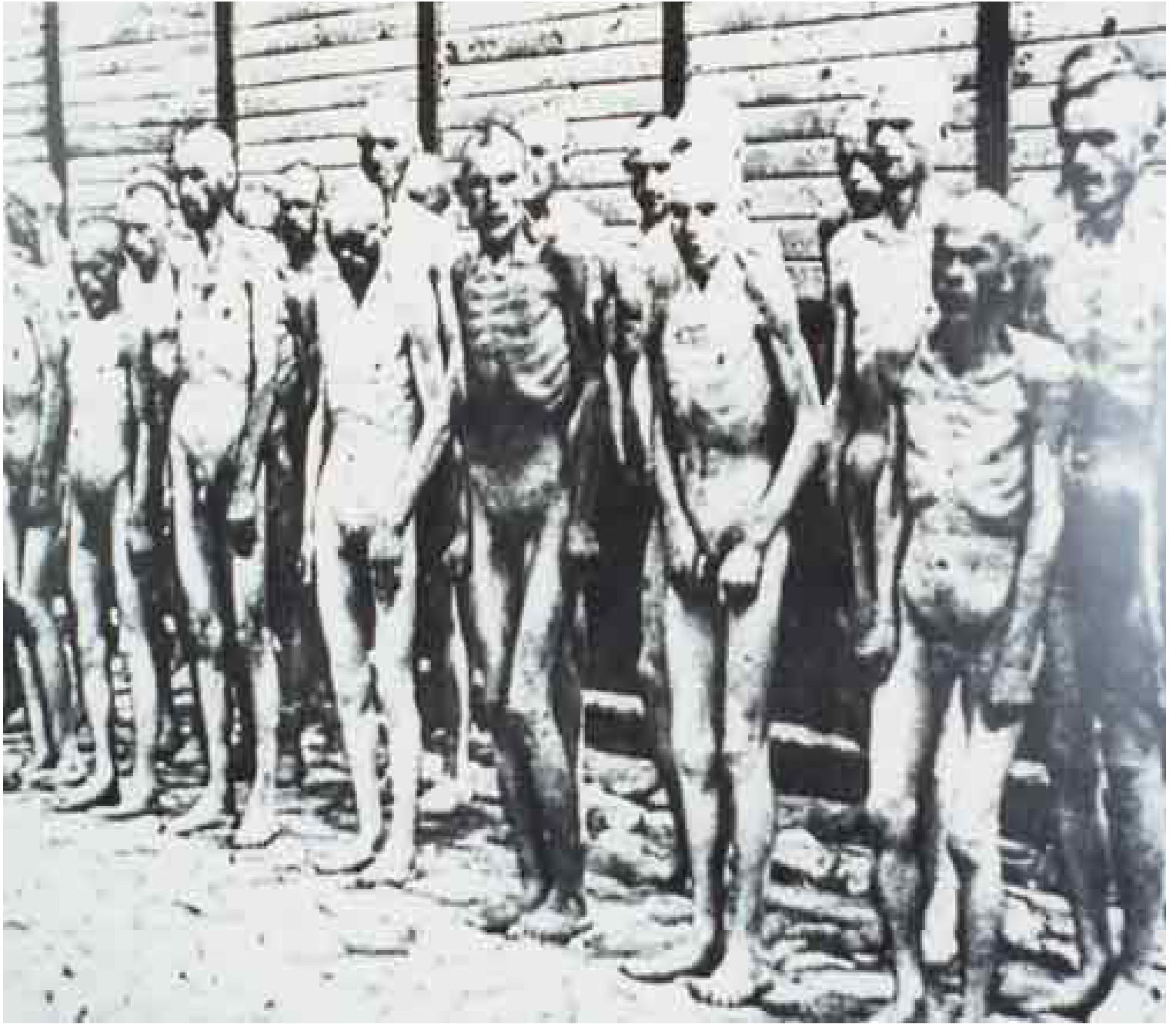


Our sisterhood is a vast and powerful ocean, a deep well of true meaning sustaining consistent and conflicting emotions and giving life value, while the constant flow of the tides caress the sides of impassive rock and create the contours of interaction that touch every layer of society. We are free! Free of your necrophilic hatred of life. Free of your all-in-my-head self doubt. Endless is our journey through trackless void, shapeless is our movement, assuming any and all forms, elemental is our force gaining wisdom in the face of desolation, and joyful is the sound of Medusa's laughter ringing in our ears. Although we have been exploited as passive pawns in the mad dash to domination, not even the heaviest most painful nor the most subtle and gilded manacles will keep us imprisoned in the home or racked with guilt over self realization and self control, neither can we be constrained beneath a glass ceiling in the rat race of your job world. Patriarchy ends here. Wisdom is attained in the face of utter destruction. And the joyful sound of Medusa's laughter rings in our ears.

-THOU



**IN ALL YOUR
DECADENCE
PEOPLE DIE**



**IN ALL YOUR
DECADENCE
PEOPLE DIE**

FROZEN INSIDE

by **Cindy**

These are questions about consent that me and a friend of mine put together for a workshop we helped put together. They helped spark a lot of really good and important discussions in our community, and hopefully will be helpful for you all too. We ask that you read and think honestly about these questions one at a time. (You certainly don't have to read the whole list in one sitting! In fact, we encourage you not to.) We wrote them hoping to provoke thought, and so we ask that you not be defensive, and that you think about them deeply, because that's the only way that this can really help you and your community.

1. How do you define consent?
2. Have you ever talked about consent with your partner(s) or friends?
3. Do you know people, or have been with people who define consent differently than you do?
4. Have you ever been unsure about whether or not the person you were being sexual with wanted to be doing what you were doing? Did you talk about it? Did you ignore it in hopes that it would change? Did you continue what you were doing because it was pleasurable to you and you didn't want to deal with what the other person was experiencing? Did you continue because you thought it was your duty? How do you feel about the choices you made?
5. Do you think it is the other person's responsibility to say something if they aren't into what you're doing?
6. How might someone express that what is happening is not ok?
7. Do you look only for verbal signs or are there other signs?
8. Do you think it is possible to misinterpret silence for consent?
9. Have you ever asked someone what kinds of signs you should look for if they have a hard time verbalizing when something feels wrong?
10. Do you only ask about these kinds of things if you are in a serious relationship or do you feel comfortable talking in casual situations too?
11. Do you think talking ruins the mood?
12. Do you think consent can be erotic?
13. Do you think about people's abuse histories?
14. Do you check in as things progress or do you assume the original consent means everything is ok?
15. If you achieve consent once, do you assume it's always ok after that?
16. If someone consents to one thing, do you assume everything else is ok or do you ask before touching in different ways of taking things to more intense levels?
17. Are you resentful of people who want to or need to talk about being abused? Why?
18. Are you usually attracted to people who fit the traditional standard of beauty as seen in the united states?
19. Do you pursue friendship with people because you want to be with them, and then give up on the friendship if that person isn't interested in you sexually?
20. Do you pursue someone sexually even after they have said they just want to be friends?
21. Do you assume that if someone is affectionate they are probably sexually interested in you?

22. Do you think about affection, sexuality and boundaries? Do you talk about these issues with people? If so, do you talk about them only when you want to be sexual with someone or do you talk about them because you think it is important and you genuinely want to know?

23. Are you clear about your own intentions?

24. Have you ever tried to talk someone into doing something they showed hesitancy about?

25. Do you think hesitancy is usually a form of flirting?

26. Are you aware that in some instances it's not?

27. Have you ever thought someone's actions were flirtatious when that wasn't actually the message they wanted to get across?

28. Do you think that if someone is promiscuous that makes it ok to objectify them or talk about them in ways you normally wouldn't?

29. If someone is promiscuous, do you think it's less important to get consent?

30. Do you think that if someone dresses in a certain way it makes it ok to objectify them?

31. If someone dresses a certain way, do you think it means that they want your sexual attention or approval?

32. Do you understand that there are many other reasons, that have nothing to do with you, that a person might want to dress or act in a way that you might find sexy?

33. Do you think it's your responsibility or role to overcome another person's hesitance by pressuring them or making light of it?

34. Have you ever tried asking someone what they're feeling?

35. Do you think sex is a game?

36. Do you ever try to get yourself into situations

that give you an excuse for touching someone you think would say no if you asked? i.e. Dancing, getting really drunk around them, falling asleep next to them.

37. Do you make people feel "unfun" or "unliberated" if they don't want to try certain sexual things?

38. Do you think there are ways you act that might make someone feel that way even it's not what you're trying to do?

39. Do you ever try and make bargains? i.e. "if you let me _____, I'll do _____ for you?"

40. Have you ever used jealousy as a means of control?

41. Have you made your partner(s) stop hanging out with certain friends, or limit their social interactions in general because of jealousy or insecurity? 41. Do you use jealousy to make your partner feel obligated to have sex with you?

42. Do you feel like being in a relationship with someone means that they have an obligation to have sex with you?

43. What if they want to abstain from sex for a week? A month? A year?

44. Do you whine or threaten if you're not having the amount of sex or kind of sex that you want?

45. Do you think it's ok to initiate something sexual with someone who's sleeping?

46. What if the person is your partner?

47. Do you think it's important to talk with them about it when they're awake first?

48. Do you ever look at how you interact with people or how you treat people, positive or negative, and where that comes from/where you learned it?

49. Do you behave differently when you've been drinking?

50. What are positive aspects of drinking for you? What are negative aspects?

51. Have you been sexual with people when you were drunk or when they were drunk? Have you ever felt uncomfortable or embarrassed about it the next day? Has the person you were with ever acted weird to you afterward?

52. Do you seek consent the same way when you are drunk as when you're sober?

53. Do you think it is important to talk the next day with the person you've been sexual with if there has been drinking involved?

54. Do you think people need to take things more lightly?

55. Do you think these questions are repressive and people who look critically at their sexual histories and their current behavior are uptight and should be more "liberated"?

56. Do you think liberation might be different for different people?

57. How do you react if someone becomes uncomfortable with what you're doing, or if they don't want to do something? Do you get defensive? Do you feel guilt? Does the other person end up having to take care of you and reassure you or are you able to step back and listen and hear them and support them and take responsibility for your actions?

58. Do you tell your side of the story and try and change the way they experienced the situation?

59. Do you do things to show your partner that you're listening and that you're interested in their ideas about consent or their ideas about what you did?

60. Do you ever talk about sex and consent when you're not in bed?

61. Have you ever raped or sexually abused someone? Are you able to think about your be-

havior? Have you made changes? What kinds of changes?

62. Are you uncomfortable with your body or your sexuality?

63. Has your own discomfort or your own abuse history caused you to act in abusive ways? If so, have you ever been able to talk to someone about it? Do you think talking about it could be helpful?

64. Do you avoid talking about consent or abuse because you aren't ready or don't want to talk about your own sexual abuse?

65. Do you ever feel obligated to have sex?

66. Do you ever feel obligated to initiate sex?

67. What if months or days or years later, someone tells you they were uncomfortable with what you did, do you grill them?

68. Do you initiate conversations about safe sex and birth control applicably?

69. Do you think saying something as vague as "I've been tested recently" is enough?

70. Do you take your partner's concerns about safe sex and birth control seriously?

71. Do you think that if one person wants to have safe sex and the other person doesn't really care, it's the responsibility of the person who has concerns to provide safe sex supplies?

72. Do you think if a person has a body that can get pregnant, it's up to them to provide birth control?

73. Do you complain or refuse safe sex or the type of birth control your partner wants to use because it reduces your pleasure?

74. Do you try and manipulate your partner about these issues?

75. Are you attracted to people with a certain kind

of gender presentation?

76. Have you ever objectified someone's gender presentation?

77. Do you assume that each person who fits a certain perceived gender presentation will interact with you in the same way?

78. Do you find yourself repeating binary gender behaviors, even within queer relationships and friendships? How might you doing that make others feel?

79. Do you view sexuality and gender presentation as part of a whole person, or do you consider those to be exclusively sexual aspects of people?

80. If someone is dressed in drag, do you take it as an invitation to make sexual comments?

81. Do you fetishize people because of their gender presentation?

82. Do you think only men abuse?

83. Do you think that in a relationship between people of the same gender, only the one who is more "manly" abuses?

84. Do you think there is ongoing work that we can do to end sexual violence in our communities?





SLAY

THE

FATHER

THOUGHTS ON SELF-DEFENSE

http://aia.mahost.org/sec_defense.html



every time I have helped in a demonstration of self-defense, there is one person who ALWAYS says, "But I could never do that to anyone!" What they are thinking is, "I couldn't ever put someone's eye out!" The problem is, they aren't thinking beforehand: "Could I do that to stop someone else from hurting me? From hurting someone I care about?"

That's the real question. When we are talking about self-defense, we are NOT talking about picking fights, walking up to someone and beating them up, or whatever -- we are talking about doing what you have to, to stop someone else from hurting you or someone you care about. It wasn't YOUR choice to be forced to defend yourself. The other person made their choice to hurt you -- but your body is YOURS, and NO ONE has the right to control you -- to hurt you. You DO have the right to do whatever is needed to stop them from hurting you.

The point isn't to hurt the other guy, destroy him, or whatever else TV and movies may tell you -- the point is to stop them from hurting you. Efficiently, with a minimum of effort, a maximum of effect, and a minimum of danger to you and the people

you care about.

I really can't emphasize enough how much of self-defense is in the mind. Example, for you women out there: Ever been at a party, or at a bar, or at any place whatsoever when some guy comes up to you and puts his arm around your shoulders -- and you didn't like it?

What did you do? Did you stand there, and laugh it off -- but feel uncomfortable? Did you try to slowly edge out from under it, or contrive something so that maybe he would go away? Or did you sit there, and take it, and try to be polite and talk to the guy -- even though you either didn't know him or didn't like him -- and DEFINITELY didn't want his hands on you?

There are a LOT of women who would say the above has happened to them. And that those

Self-defense isn't about doing moves or using techniques -- self-defense is what you think, and more importantly, HOW you think. Techniques are the easy part -- any teacher could teach you the basics in a very short time. Self-defense techniques are simple, efficient, and straightforward -- not difficult. Forget all the stuff you see in the movies.

The tough part is in your mind. Self-defense is about your body being yours and no one else's, about making your own choices and controlling your own life, and about doing whatever is necessary to stop other people from hurting you. Self-defense is NOT about hitting and kicking people -- though at times that may be necessary.

Self-defense is what you do to keep yourself safe, and in control of your own choices. Ev-

were EXACTLY the way they reacted. Does it make them feel good? No. Were they allowing other people to presume upon them, to make choices for them? Yes.

Is that normal? Yes. Unfortunately. Is it right that women should have to do that? No.

That is YOUR body, those are HIS hands. His hands do NOT belong on YOUR body unless YOU choose to let them. But it is HARD for some women to allow themselves to think that way -- everyone is trained to be polite, to not make waves, to keep quiet and just deal with it.

It is ALL RIGHT to look the guy in the eye, stand up straight, and say in a clear, FIRM tone: "Get your hands off me." You don't have to be belligerent, angry, homicidal -- you just have to be certain. And 80% of the guys out there will immediately take their hands off you.

You don't have to be scary about it -- just firm. And if you are, chances are that the guy will take his hands off you, and you will STILL be able to sit there and talk to him (if you want) or talk to others -- because it didn't make a scene.

But to do that, you need to understand that your body is yours -- and YOU make your own choices. And that no one else has the right to do that for you, without your permission.

But, unfortunately, some guys aren't going to listen the first time. For those who won't listen at all, I have some simple techniques for you to use. However, many just need to be told again -- in a clearer way.

In 90% of situations, violence is not necessary. (And, in many situations that seem to have incipient violence, 90% can be de-escalated. But I digress.) It just means that you need to explain yourself more clearly -- and I do not mean by putting the person in the hospital.

If you are sitting down, stand up. If you are standing, step to the side (not forwards or backwards -- sideways generally is easier to slip the grasp) turn and face the person, and again, say (louder, but again, don't act angry or belligerent) "I said once, take your hands off me. I will say it one last time: take your hands off me."

Most every guy at this point will do so. Most guys aren't complete idiots, they are just a little thick sometimes.

The point here is simple: certitude and voice tone can make all the difference. Being

able to trash someone in a fight is nice, but hey, the best fighter in the world can slip on some spilled beer and get murdered. But if you don't fight, that's not likely, hmm? And notice -- the word doesn't seem "bitchy" or whatever nifty word gets used by drunk guys who get turned down. She just says no. Period.

Notice, in all of these cases, I'm talking casual "attacks". (Which is a hideous term -- how can an attack be "casual"?) However, sometimes people get attacked, raped, beaten, murdered, whatever, by people who deliberately set out to do so. They catch you off-guard, and that's it. Boom. I can't show you how to stop people like that in three easy lessons. Later on, I can give you some simple techniques to use -- and they are effective. But they aren't perfect -- nothing is. To truly defend yourself, you need to train, and most people don't have the time or inclination to do so. (And in the end, even with training, you can't be 100% safe. It doesn't work that way. But you CAN increase your chances a thousandfold.)

The techniques I can tell you, and that you could learn from a weekend seminar, will help you get out of "casual" attacks, and the medium-type attacks, where someone just gets out of hand, or starts a fight, or is stupid and grabs you. Even then, no training is perfect, and without practice, no one gets good. But the most important part is still the mindset.

Just reading these won't do you much good. Practice with someone. Anyone. Even if you only take 15 minutes once and try these things out three times each -- that's something. They are simple, and effective on anyone. But to know what you are doing, you need to TRY THEM. (I don't mean go beat someone up -- I mean practice with a friend. Sheesh. :) (And the more you practice, the more chance you will have when using them.

Simple Techniques for Self-Defense

A few thoughts, first.

1) Disclaimer: Nothing works all the time, folks. None of this stuff is guaranteed. You make your own choices, and do what you decide. I'm not telling you what to do. And if you practice with

a friend full-force like an idiot, what happens is YOUR fault. Don't be sorry. Be controlled. Don't be stupid. Think.

2) This stuff works (yes, I know what I said above) but: a) you need to know when to use it, b) you need to have the confidence to use it, and c) sometimes, it just isn't enough. People, like I said, this little dabble won't teach you to defend yourself in all situations. If you want to know how to do that, take a self-defense class, take a martial art -- but do something. Do NOT think that just because you read this (or anything, for that matter) that you can handle yourself in any situation, because you "read that self-defense thing, and know a couple moves".

3) These techniques are for escape and evasion. There are other things you can do with them, but the main idea here is to give yourself some room to run, and some time to do it in. Simple as that.

These are NOT for attack. These are nasty -- that's what makes them work. You do NOT walk up to someone and just do any of these.

These are for defense.

Finally, one tactical thought: Women, if a guy grabs you, where will you probably try to hit him first?

I bet you said, "I'm going to kick him in the groin. Of course." Would like to know the one place you should NEVER attempt to first strike a guy? The groin.

Why? Simple. Every guy in the world has been kicked in the groin at least once -- and he KNOWS that if a female gets mad at him, that is the FIRST place she is going to try to hit. Plus, every self-defense class in the world trains people to kick the groin. And every guy out there knows it. It's a great target -- for the second or third shot. But not the first one -- he's expecting it.

Standard Targets

There are certain points on the human body where no matter how big you are, how strong you are, or whatever, it STILL hurts to get hit there. This is, of course, where we want to strike. Here is a diagram (a VERY basic diagram) of the human body. The red points are where you want to strike.

Strike Points:

The nice things about these is that you already know where they are, and what they do. You've known since grade school. (You may not admit this, but it's true.) If you poke someone in the eye, in the throat, hit them with a palm on the bridge of the nose, strike to the groin, kick them in the front or side of the knee -- these will all hurt, distract, whatever -- and it works on everyone. None of these points are covered by muscle, fat, whatever -- size and condition does not matter. The only thing that matters is how hard you strike.

Striking eyes and throat:

Put index and third finger together, curl others to palm. Do NOT hyper-extend your fingers, merely hold them rigid. Strike (think like a spear) straightforward into the eye or right above the hollow of the throat. Don't strike directly into the hollow -- strike about 1/2 to 3/4 of an inch above it. (Note: you can also strike these points using only the thumb).

Bridge of the nose:

Hold out your hand, and spread your fingers wide. This tightens the hand, and pushes forward the palm side of the large knuckles. Feel how hard they are? Push your hand forward and strike with that area right below where the nose joins the brow ridge -- basically the center of the nose.

Groin areas:

Many ways you can strike here: Knees, feet, or hands.

Knees: If using a knee, simply bring it upward as hard as you can -- but think of the end of your knee as a point -- and drive that point into the groin. If your hands are free, before striking, grab the attacker's hips, and pull the attacker into the strike as you drive the knee.

Feet: Simple. Bring your instep up into your attacker's groin. However, if you are too close for that, but too far to use a knee, kicking straight up and striking with the shinbone of your leg works just fine also.

Hands: Swing your arm in a straight-arm upward strike into the groin, either using an open-hand palm strike, or a closed fist -- the closed fist strikes just the same as the open palm strike,

except the fingers are curled -- still a straight-arm strike.

Striking the knees:

Striking the knee is something self-defense classes always teach, because it is a serious weak point on the human body. However, it can be harder than it sounds. If striking the front of the knee (the kneecap) drive your HEEL forward into the kneecap, and drive it far forwards -- just tapping it won't give you enough time to

Note: all of the knee attacks can be difficult without practice -- AND, you will be off balance more than if you were using a hand technique. So, they work -- but practice them. Don't try something and fall over. That's not a good thing.

Now, remember, the idea here is not to destroy your attacker, beat him up and drag him by his collar to the nearest police station. Your mission here is to ESCAPE UNHARMED. That is your goal. So, if you hit him once, and he's clutching his eyes and can't see, then run. No

sense staying around and giving him time to recover, hmm?

You might have to hit him a couple of times, and do some serious damage -- but as soon as you have a chance, GET AWAY. That's your goal. Get away unharmed. Remember -- all you are doing is stopping this person from harming you. Do what is necessary, then escape.

Martial Arts for Self-defense

I think the martial arts are great: I enjoy the ones I do, I like the ones I see, and I think that just about every single martial art out there has at least SOME very good things about it -- if not a LOT of good things about it. However, in this section, we are talking about martial arts for self-

get away. If striking the side of the knee, there are a couple of different ways to do it, but the easiest (note: this is according to me) is to sweep the INSIDE of your foot in a circular motion, striking the side of the knee -- and strike hard, again. (That was for if you were standing in front of the attacker.) If you are standing beside the attacker, pick up your foot, and drive your heel sideways and downward (at about a 45 degree angle) into the side of his knee. Hard.

defense purposes, which is a very specialized thing -- and not all martial arts have strengths in this area.

Now, in general, all martial arts will help you prepare to defend yourself, at least indirectly -- you will be in better shape, more flexible, more able to withstand punishment, and have more control over your body. These are all good things.

However, being a football player will do much the same things. To me, for a martial art to be a good self-defense art, it needs to do several



things:

- * It must directly teach you simple, efficient ways of dealing with common attacks.

- * It needs to prepare you for eventualities -- meaning in class, you need to deal with the fact that in self-defense, no matter what you do, there is a chance (sometimes, a GOOD chance) that you are going to get hurt.

- * It needs to teach you when to react, when NOT to react, and when to attempt to de-escalate. (Some people might jump on me here -- but seriously folks, sometimes it is a complete waste of time to attempt to de-escalate.)

- * MOST IMPORTANTLY, it needs to teach you the correct mindset to stand up for yourself, be in control of yourself, and to have the self-confidence to know you are worth defending, which allows you to do so.

- * Also, (personal bias) since most people who wish to learn self-defense will not stay in the martial art for years and years, my opinion is that the art should immediately start teaching basic self-defense, in the first few weeks of class. (If you are going to advertise yourself at a self-defense course, then students should start learning that -- as opposed to waiting to add the self-defense curriculum until the student is "firmly

grounded in the basics" about 2 years down the line.

I love Aikido, and think that Tai Chi is wonderful. However, are they good self-defense arts, in my opinion, according to the criteria above? Not really.

If you have taken Aikido or Tai Chi for 10 years, and practiced diligently, conscientiously, and continually, and thought about what you are doing with regards to self-defense, there is a fairly good chance that you will be just about untouchable. On the other hand, after one year? No. The way those arts are taught, the general mindset of the art and the things those arts emphasize do not teach self-defense -- at least, not right away.

And most people can't wait 10 years to learn to defend themselves. I highly recommend both Aikido and Tai Chi -- there are some VERY important things you can learn from them. However, immediate self-defense is not one of them.

Things to check

When attempting to find a martial art that teaches self-defense, there are a couple of simple things to look for. Each martial art is different, and moreover, each instructor teaches their martial art differently -- so WTF Taekwondo at one place might be completely different than WTF TKD at another. You just have to go take a look.

Attend a class -- take a look. What do you see happening?

Are people practicing practical self-defense?

Are people practicing reactions to common self-defense situations? Or are they doing rote forms, practicing flying spin kicks, or using archaic weapons that you could never carry on the street? (Remember, your point here is self-defense -- you are not looking for instructions on how to use a halberd. If the art teaches that as well, fine, but that is not the primary goal of your search.)

Are the lower belts practicing simple, efficient ways to deal with attackers?

Or is it just the higher belts who are working on self-defense? Yes, all beginners need to work on basics -- however, you



should ALSO see them working self-defense techniques. After all, if you join, that is where you are going to be -- and you are here to learn to defend yourself.

Is the instructor teaching a mindset in addition to the moves?

Can you see the instructor making sure the students are understanding that they aren't learning to beat up on people, they are learning to stop people from hurting them -- and that it is OK to do whatever is necessary to accomplish that? (I'm not talking only about being able to seriously damage someone here -- I'm also talking about the other end of the spectrum, so that people who are being harassed, manhandled, etc. -- but not directly VIOLENTLY attacked, know how to deal with the situation -- and are building the self-confidence to do so.)

Optional, but a good idea: Does the martial art (and the instructor) teach self-defense reactions in a way that makes sense to you?

Meaning, the way that particular martial art reacts to an attack -- does that fit the way your mind works? Do the reactions make intuitive sense to you, in the style in which they work? Does it fit the physical limitations of your body? Example: 1) a very tiny person might become VERY good at judo -- but won't be able to do much in the way of self-defense in only a year. Size can make a difference.

"Size and strength don't matter."

NO. Sorry. It is true in a way, but not really. Let's explain that a little more clearly.

Size and strength don't matter -- true, yes, provided:

Provided you take your martial art, practice it diligently and accurately, for an extended time. Provided you understand the difference between street situations and class situations, self-defense and point sparring, and provided you learn the self-defense mindset.

If that is true, then yes -- when you are a 4th or 5th degree black belt, it won't matter how big your opponent is, really. (Unless they ALSO are a 5th degree. Then it might matter, but not necessarily.)

And yes, for certain techniques it doesn't matter how big or strong the other person is. Poke them in the eye, jab them in the throat, lock back the knee, etc. -- size won't matter. So

people aren't lying when they tell you size doesn't matter. Not necessarily.

But don't believe it never matters.

When you are just starting out, it matters. When you've only been doing it awhile, it matters. When you are sparring people in your martial arts class, it matters.

I wish it wasn't true, (since I'm 5'8" and 140 pounds) but a big guy (or girl) has a definite advantage in most fights. That's simply how it is. If you take two people who have been taking the same martial art for about 6 months, and put them in a fight, MOST LIKELY, the bigger guy is going to win. You put a 6'4", 220 pound street thug up against a 5'2", 110 pound female yellow belt in a streetfight, the guy has the advantage. Obviously.

Though that doesn't mean he is going to win.

A good big guy, in general, will beat a good small guy up to a certain point of experience and knowledge. Beneath five years (and actually way beyond that, but I don't want to dishearten you too much) size makes a difference.

Size does matter -- and so you have to adjust your techniques to your situation. If I'm fighting against a guy twice my strength and size, I'm NOT going to try punching him in the chest. (Which I really wouldn't do anyway, it's fairly useless, though it looks cool in movies.) I'm also definitely NOT going to stand there and attempt to trade punches with him. I'm not going to use strength moves, I'll use soft tissue techniques (no matter how strong you are, your muscles will NOT cover the trachea) and I will NOT close with him until I have him stunned or off balance, because if he grabs me, I'm in trouble. (Not dead, not yet, but if he's that much stronger, even if he's an idiot, he can do serious damage.)

A small person can defend themselves against a big person. But it's an uphill battle, make no mistake. The trick to winning is fairly simple: Be smarter, and be nasty.

A big person (mostly, but not all) has relied on their size to get by -- most people don't need much more than that to win, especially the type of person who would attack you on the street. And since you can't beat them at size, you have to beat them at BRAINS. Because if you don't, you'll get killed.

In martial arts, it ISN'T about size or strength -- it's about using your brain to make your body do what you tell it to, effectively. In self-defense, the application of martial arts is simple: Do what is necessary to keep yourself from being hurt. What that means against bigger people is simple -- you are probably going to have to upgrade the seriousness of your techniques, and go for soft tissue (fairly damaging) targets instead of simple disables. Because your margin for error just went down -- a big guy hits harder than a small guy.

So the ending conclusion? In time, size won't really matter. But no matter what, you must still keep it in mind, because even if it doesn't matter, it still makes a difference. (And in the beginning, it matters, too.)

Do You Need a Weapon?

Most martial arts experts agree an armed fighter almost always has the advantage over the unarmed fighter -- even if the unarmed person is proficient in empty hand self-defense.

One obvious lesson is to avoid any conflict against armed opponents. The other is that maybe you should consider carrying a weapon. Is this an option for you?

What if you are absolutely against using weapons of any kind? There are a number of choices you can make in the "non-lethal" category. Some of these items receive heavy promotion and they seem like they should work. Unfortunately, many of them don't work at all and can't really be considered weapons.

On the other end of the force spectrum, some self-defense weapons -- like high-power rifles or combat knives -- might not be the best choice for you either. Surprisingly, your choices will mostly come down to three types of weapons; impact weapons, edged weapons or projectile weapons.

Rule of Thumb

Still you ask yourself, do I need a weapon?

The rule of thumb is that you should use a weapon to defend against another weapon. In other words, you employ deadly force to protect yourself from deadly force. Defending yourself from someone with a weapon with only empty hand techniques could be the most challenging task advanced fighters will ever undertake. For the average citizen, it is almost entirely catastrophic.

For me, I think of weapons like my spare tire in my car. Of course I hope I never have to use it, but I want it with me when I drive.

Considerations

There are a number of considerations when choosing a weapon:

Practicality. How useful is it? Can you carry it with you? It would be difficult these days to carry a six-foot staff to work, on the bus or in your car. On the other hand, fire-



arms are portable and more powerful than other weapons.

Expertise. How well can you use it?

Effectiveness. Tear gas may be effective for some situations while firearms may be effective for others.

Concealment and carry. Your weapon won't do you any good if it's not with you. (A reason why empty hand expertise is so important, you are never without your natural weapons. Also a good reason for working with improvised weapons.)

Intimidating effects. Certain weapons, a shotgun for example, may produce enough shock value to make your opponent think twice about attacking. Although, it would be hard to imagine anyone who would not be intimidated by any sort of firearm.

Generally, weapons fall into a few broad categories.

Impact weapons are those used primarily for striking. This category includes night stick, ashtrays and beer mugs. You can also put flexible weapons like nunchaku and chains here. They are really a type of impact weapon, but their real advantage lies in the tremendous power generated by centrifugal force.

Edged weapons are obviously those designed to cut, slash or stab. Knives, swords, machetes and broken glass are included here.

Projectile weapons are anything that is propelled across a space allowing to reach an opponent without actually having to be in touching range. This includes firearms, crossbows, air tasers, and pepper spray.

Below are some weapons with which you should be familiar and some which you should forget:

Pepper Spray/Teargas/Mace: This is a great weapon that easy to use and that you can carry with you at all times.

Baton/Night stick: This is a good impact weapon if you have the training, but how many of you will go out and become proficient with a night stick. Warning: if you use your baton just like a hammer or a club you'll probably have it taken away from you. What you will want to consider is one of the heavy, 'C'-cell police flashlight from Maglight.

Handgun: Probably the single most equalizing weapon anyone can possess. There is a plethora of information surrounding firearms. There are continuing and raging debates about effectiveness of different calibers, makes of weapons and so forth. Don't be intimidated. Educate yourself. A female firearms instructor named Paxton Quigley has a great book out called Armed and Female which is simply outstanding. Another great book on the subject is Massad Ayoob's In the Gravest Extreme. Both cover all you'll need to know about this weapon. Get good advice and test fire a number of handguns until you find one you like. A super important point here -- Don't let anyone talk you into a more powerful handgun than you are comfortable with. If you feel anxious with your weapon you won't practice. And if you don't practice, you won't be competent. And if you're not competent...

Shotgun: The 12 gauge shotgun has been called by Massad Ayoob the most destructive device a civilian can own short of a hand grenade. If you are smaller, a 12 gauge might be too much to handle and even a 20 gauge still kicks a lot. There are a number of 410 gauge models that you might feel comfortable with. You should consider this weapon for home defense, but you won't be able to carry it with you anywhere else.

Rifle: Typically a modern rifle is overpowered for most urban self-defense scenarios. A rapid firing .22 rifle can be a good weapon. If you live in a rural environment, rifles are probably the ultimate "reach out and touch someone" device.

Knife: Knife fighting is a particularly savage form of combat. A knife is such a lethal weapon that just flailing away with a kitchen knife can produce dramatic results. I have met some very proficient

and very deadly knife fighters. However, for the rest of us mere mortals, I would not recommend taking up knife fighting -- your handgun is about the same size as a fighting knife and you don't even have to get close to your attacker to use it. Plus there is an old saying that you "don't want to take a knife to a gunfight."

Key Chain/Key Spike: This looks good and even sounds like a good weapon. These are the long chains which you put your keys on or those key rings with the spikes which come out between your knuckles. Unfortunately, the chain is hard to control unless you have previous experience with flexible weapons. The spikes which come from between your fingers are only effective if you have a good punch. My recommendation would be to pass on both unless you are working on serious martial arts skills.

Stun gun: This, too, looks like it would be very threatening and would require very little strength to use. In reality, however, you have to hold it against someone in an unprotected area. The small consumer stun guns don't do much more than sting real bad. Don't believe the ads that say it will instantly drop an attacker to his knees.

Improvised weapons: Environmental weapons can be found everywhere. You just have to open your mind to recognizing them. Basically, if you can smash somebody with it, cut somebody with it or launch it at someone, you've found yourself a weapon.

Improvised weapons can include: pen/pencil, beer bottle/mug, ashtray, hammer, chair, scissors, screwdriver/ice pick, pipe/club, shovel. You might even consider throwing rocks if you can. Don't laugh. One bouncer claims someone hurling ashtrays like frisbees in one club in which he worked wreaked incredible damage to innocent bystanders and property as well.

Weapons are Part of Your Self-Defense System

When you are required to physically defend yourself or your loved ones, you have to have a full spectrum of options. This will most likely progress from empty-handed techniques to an impact weapons, to an edged weapon and then, finally, to a firearm. I don't know of any martial artist who advocates NEVER using a weapon.





**BITE
THE
HAND
THAT
FEEDS**

Bombing the Sky, and Other Solutions for Global Warming

by Max Lieberman

In the Spring 2009 issue of the *Virginia Quarterly Review*, Pat Joseph poses a question that I would hope would be considered ludicrous by any reasonably intelligent individual. A timely question indeed, Joseph asks, “Can man [sic] engineer the climate?” Though a question so patently stupid and presumptuous would ideally be met with a resounding “no,” the idea of geoengineering a solution to global warming is becoming increasingly popular.

But what, exactly, would this geoengineering entail? Joseph notes that the “schemes range from the merely goofy-sounding to the wildly implausible. They include: fertilizing the ocean with iron to stimulate carbon-absorbing plankton blooms; sending ships to sea equipped with huge fans to whip up banks of sea spray and enhance marine clouds; and launching trillions of tiny reflectors into geostationary orbit to shield the planet from the sun.”

One possibility, however, seems to have garnered the most favor among proponents of geoengineering—stratospheric sulfate injection. The basic idea is to begin to cool the planet by regulating incoming solar radiation through the implementation of sulfate particles into the stratosphere. Joseph writes, “suggested methods of delivering particles to the upper atmosphere include naval artillery, airplanes burning sulfur-doped fuel, and hoses tethered to high-flying balloons.”

Less sunlight, shooting rockets at the sky, and putting more shit in the oceans—this sounds to me less like methods of “particle delivery” or “climate control” than it does the responses of an insane culture attempting to control a situation which has, at last, become uncontrollable. Are these last-ditch efforts to become the “masters and possessors of nature” Descartes wished for humans to be? To maintain an illusion that we

are the masters of wild nature, which continues to prove that, hard as the civilized may try, it can never be truly contained? While the desire for control is obviously a large motivation, the bizarre nature of these proposed solutions leads me to believe that we are finally achieving the near-universal neuroticism Freud predicted would accompany the growth of civilization.

When filling the water and air, the planet itself, with more particles, or satellites, or bombs—purposely tampering with the natural world—becomes the solution to tampering with the natural world, the appropriate response should be clear—as John Zerzan bluntly said, “We have to dismantle all of this.”

For what could you say to the person in hysterics who wants to bomb the sky, or the psychopath who wishes to block out sunlight? This sort of erratic behavior makes it clear—the civilized will never relinquish their notions of control, no matter what the cost.

A biologist at Harvard, Edward Wilson has predicted that half of all species (both animal and plant) will be extinct by the end of the century. There isn’t time to geoengineer our way to a cooler planet, or to cut carbon emissions by an arbitrary percentage, or recycle and compost our way to sustainability. None of these ideas are real solutions anyway, only pipe dreams or symbolic gestures to make us feel good about ourselves—we get to pretend we’re trying, pretend we care. They are not real solutions because they do not address the cause of the destruction—civilization itself. They address, in fact, nothing as far as causation is concerned—they are remarkably similar to all other destructive practices that have led to this point.

The truth is, we find ourselves experiencing the repercussions of 10,000 years of living in a mediated world, removed from our true, wild

selves. It is these 10,000 years of civilization, these 10,000 years of living unsustainably, which have led to today's poisoned, dying planet.

And yet humankind continues to overwhelmingly choose fast food, hot showers, personal computers, cell phones, and every other convenience, luxury, or vice over a healthy planet. We would rather fire weapons at the sky in the vain hope of cooling the globe rather than attempt anything, no matter how simple, which would have even a remote chance of helping to heal the Earth, our only home.

Today's industrial world will end—since the advent of civilization, all civilizations have fallen. If we are operating with this understanding, where does personal responsibility come in? Will we wait for nuclear Armageddon, or further ecological disaster, or the end of oil, or any other event to put an end to this industrial hell? Maybe we won't be quite so lucky. Maybe industrial civilization will continue to slowly rot, continuing to consume everything living, everything good. When the last forest is gone, and the oceans are dead, and concrete and steel have covered all

they can, we will wish we had acted sooner. It is not enough to know that civilization is a mistake—that knowledge must, somehow, become action.

It is clear that there is only one way to stop the holocaust of the natural world. The end of civilization, and the rediscovery of a sustainable way of living, is our only hope for a future not only for human life, but more importantly for all life. For more than 99 percent of our existence as a species, humans have lived in relative harmony with nature, with the wilderness. It is these past 10,000 years, this short and terrifying mistake, which threatens everything. If you don't want to live in the coming world, the world where everything wild, everything beautiful, has been inalterably damaged, destroyed by the civilizing process, it should be evident that waiting for collapse is not an option. In the words of Doctor Theodore Kaczynski, "It would be better to dump the whole stinking system and take the consequences." Before they can bomb the sky, let us fight against this 10,000 year nightmare—for ourselves, for the future, for life—for the wild!

Gender Disobedience

Antifeminism and Insurrectionist Non-dialogue

by Lilith

The insurrectionist milieu has situated itself as an iconoclastic force within anarchist thought. Its critique often seeks to analyze and subvert the subtle leftism of much allegedly radical thought. This is important. This is valuable.

However, I find it disturbing that, in the midst of this, there lies gross generalizations, ignorance toward the material being criticized, and outright refusal to acknowledge the multifaceted nature of many frames of critique. With this piece, I will focus on the critique of feminism in the works of Feral Faun/Wolfi Landstreicher, as I find it to be generalizing, misinformed, and thus far without consolidated response from anarchists or feminists.

One of the key texts produced by insurrectionary anarchists to counteract feminist critique is Feral Faun's "The Ideology of Victimization" found in the collection *Feral Revolution*. Within this, Feral Faun posits that feminism and victimization are inseparable and, because of this, feminism turns toward domination structures such as the state for support. There is much to be said for this argument; it undeniably does describe certain strains of feminist thought. Unfortunately, Faun transforms feminism into a monolithic ideology, stripping it of all subtleties and nuances.

The entirety of the piece is based on a piece of graffiti Faun saw saying "Men Rape" that he claims was "most likely" written by a feminist (*Feral Revolution* 38). Does he once reference a piece of feminist literature to support his argument? No. Does he ever acknowledge that this analysis does

not apply to all feminist critique? No. Instead, he makes empty claims with no reference to the field of theory he is critiquing.

Feminism “promotes fear, individual weakness (and subsequently depends on ideologically based support groups and paternalistic protection from authorities)” (37). What Faun fails to realize is that these exact issues have been addressed within feminist discourse. Take for example, Germaine Greer’s statement in *The Female Eunuch*: “The opponents of female suffrage lamented that women’s emancipation would mean the end of marriage, morality, and the state; their extremism was more clear-sighted than the wooly benevolence of liberals and humanists, who thought that giving women a measure of freedom would not upset anything. When we reap the harvest which the unwitting suffragettes sowed we shall see that the antifeminists were after all right” (*Eunuch* 12). In addition, Valarie Solanas, in *SCUM Manifesto* advocates sabotage, informal revolt, direct action, avoidance of civil disobedience tactics, and the destruction of capitalism and the state. Radical feminists established further critiques of the state in their works as well (see: Emma Goldman, *No More Fun and Games* journal, etc). The fact is, there is a wide critique of hierarchical power structures within feminism and even a cursory exploration of feminist theory would indicate that. Greer’s statement is in direct contradiction to Faun’s attempt to dismiss feminism. She opposes the state, morality, and marriage, all subjects Faun/Landstreicher has tackled in his works. Are we to assume that Faun is not familiar with the work of Greer, an avowed anarchist and important figure in the theory that Faun critiques; or Valarie Solanas, one of the most infamous feminist icons? Or is it simpler to ignore such writings, as they do not conform to the distortions of feminism Faun seeks to make?

Faun goes on to say that feminism “focuses the energy of individuals away from an examination of society in its totality and of their role in reproducing it” (*Feral* 38). While it is absolutely true that liberal and reformist feminism lacks a critique of the totality, this does not make it true for feminism as a whole. Eco-feminism makes connections between all forms of oppression – patriarchy, racism, anthropocentrism, etc – and ties it all to a critique of civilization itself. Susan Griffin’s poetic discourse on civilization and patriarchy, *Woman and Nature*, is a force within the green anarchist critique Faun can be considered a part of. It makes all of the connections to the totality that Faun claims feminism cannot. But the work and its writer are explicitly feminist. Another example of feminists making connections between the various forms of oppression is the term “white supremacist capitalist patriarchy” that writer bell hooks uses in her works (see *Feminism is for Everybody*). While certainly this does not critique civilization itself, it disrupts Faun’s false idea that feminism does not make connections to any form of domination outside of patriarchy.

Furthermore, Faun claims that the ideology of victimization present in feminism creates a view where “the family, the cops, the law, therapy and support groups, education, ‘radical’ organizations . . . are there to protect us” (*Feral* 38). Enough examples have been given thus far to refute this entire statement. I find it impossible to believe that, in writing or researching this piece, Faun never came across any feminist works that contradicted his message. The very basis of the piece – that feminism is based in victim status – has been addressed by Third Wave feminists such as Naomi Wolf (see *Fire with Fire*). It seems safe to say that Faun has either done no research on feminism despite writing multiple times on it, or has purposely ignored the wide array of feminist critiques in order to further his own ideology of antifeminism.

In his newer works under the name Wolfi Landstreicher, Faun has critiqued feminism for its inability to transcend binary gender. In “Against Binary Gender” from *Willful Disobedience: selections from Vol 2, #10-12*, Landstreicher/Faun makes the following incoherent statement: “To criticize the poverty of the practice of feminism and the emptiness of so many of its theoretical constructs which have left it incapable of truly confronting and moving beyond gender because one imagines a liberation from the constraints of gender that is not homogenization into a universal androgyny but rather the opening up of the full spectrum of singular expressions of one’s being in the sexual and passionate

spheres and every other sphere that gender has affected – this is pure arrogance particularly if one happens to be a man” (*Willful* 5). Let us deconstruct the arguments made here.

Feminism allegedly is “incapable of moving beyond gender.” While many feminists of the First Wave and Second Wave supported the concept of gender essentialism, this has been confronted by modern feminist, queer, and gender theory. The very idea of eliminating binary gender is central to postmodern gender theory and much of Third Wave feminism. Judith Butler, in such books as *Gender Trouble* has addressed this, and transgender writers such as Leslie Feinberg have furthered the analysis of the sexual and gender binaries. The claim that feminism seeks “homogenization into a universal androgyny” can also be refuted with a simple glance at gender theory. This exact issue is addressed by Kate Bornstein in his book *Gender Outlaw*. Ze posits that the very concept of androgyny holds up the gender binary and that we must have, as Landstreicher suggests, an “opening up of the full spectrum of singular expressions of one’s being.” The most unusual part of the entire rant is the end in which he says “if one happens to be a man.” Landstreicher seems to decry feminism for clinging to the female identity, but feels fine using his identity as “male” to aid in his dismissal of feminist concerns. So we must do away with binary gender, but it is acceptable to use it to write off feminists for alleged reverse sexism?

The entirety of Landstreicher/Faun’s work on gender is both confusing and infuriating. Not once does he reference a work to back up his claims and all of his characterizations of feminism can be refuted by even light engagement of feminist theory. It seems as though, in the desire to be a “wrecking ball” for ideology, critical thought takes a backseat to baseless claims and false representations. What is most disturbing is the way in which these works are supported within the insurrectionist milieu and how antifeminism seems to run rampant within that community, almost always regurgitating the same arguments presented by Faun/Landstreicher and similarly without any reference to real examples.

I do not wish to claim that feminism is inherently whole or encompassing in its critique. I feel that an anarchist critique of feminism may be valuable and illuminating. What I do not wish for is more of the same anti-intellectualism and non-thought that seems to be the lot of post-Leftist critiques of feminist theory. If we continue to accept accusation in place of research and false representation in place of actual engagement with what is being critiqued, we are destined to be as theoretically empty as any ideology we can possibly imagine.





LET PATRIARCHY BURN!



Heaven Knows I'm Miserable Now

Support and Anarchist Communities

by Lilith

The necessity of support becomes more dire every day. The state continues its attempts to dismantle and destroy anti-authoritarian struggle through grand juries, harsh sentences, federal investigations, and a wide range of other heinous tactics. Economic failure, ecological collapse, mass psychoses, and general widespread personal and societal instability makes coping with the reality of our everyday lives difficult. The anarchist community has done what it can with the little resources it has to curb some of these problems. This often takes the form of legal support, with the Anarchist Black Cross and various other prisoner support projects, work to support incarcerated comrades and keep others out of jail. In some areas, the anarchist community has been able to offer support, but it is difficult to find evidence of some infrastructure of emotional support.

As a disclaimer, I do not wish to disparage any people or projects. We all have our own priorities; no one is obligated to work toward projects of emotional support if that is not of their interest. I merely wish to point out what I see as a gap in the ability of our community to respond to instability and distress (thus making us more prone to burn-out and even complete disenchantment) and utilize my own experiences as a jumping-off point for suggestions for how to change this.

Why is it that “political” work is given importance over “personal” work? Why are projects of support for prisoners seen as more important than personal support for loved ones? These questions are difficult to answer, but I feel they lie in the reluctance of anarchists to acknowledge internal struggles as vital to the wider scope of resistance. Even in anarchist persuasions that realize the importance of personal revolt and unlearning the dominant culture’s socialization, individual struggles for mental wellness or recovery are derided if they interfere with the person’s ability or desire work on other projects. But can we be a healthy community if our priorities are structured in that way? Can we be a resilient and able to cope with the stress of living in a dying world if we do not see the value in all types to work? If we are to survive, we must destroy the physical manifestations of domination culture, but also its psychic ones.

I have been involved in projects of both definite and questionable value over the past years. From this, I have gained a respect for the amount of time, effort, and money some people put toward support for arrestees and prisoners. Being arrested and having a group of friends there upon release with money on hand to pay bail showed me the solidarity and support that the anarchist community is capable of. However, I rarely hear anywhere of the importance of emotional support. With some exceptions (The Icarus Project, zines such as Support), this goes ignored.

But isn’t it more necessary than ever? In this world of omnipresent alienation, postmodern disconnection, and generalized psychosis, we all require the love and care of others to survive. If, as our manifestos and polemics say, this society is destructive to our bodies and minds, then shouldn’t healing and recovery be a priority? Shouldn’t we place as much value on helping each other through breakdowns and depression as we do on helping each other pay legal fees?

I became romantically involved with someone while still engaged in other projects. Ze was in recovery from a particularly bad fight with anorexia and bulimia, and being involved with hir meant learning and relearning how to be a positive force in someone else’s healing. Having never had an eating disorder or dealt with the emotional turbulence of severe mental “illness,” this required intense engagement in personal interaction, reading as much as possible on the subjects, and learning to let compassion and empathy curb frustration. In short, this took a great deal of time and energy that, had I not been involved with it, would otherwise have been put toward other things. I did not want to be applauded for my desire to support hir, I just wished for this project of support to be viewed with as much value as the projects I had been engaged in before. This did not happen and I responded

to the antipathy by withdrawing and eventually dropping those projects from my life. The separation from close friends that resulted from this left me with little support for my own personal struggles, now magnified by the difficulty of supporting a partner in recovery.

I learned a great deal from this experience. Emotional support is as necessary as anything else anarchists are doing. We cannot accomplish anything unless we are stable, and this requires the compassion and support of others. How this plays out practically is limited only by our imagination and will.

Some suggestions and possibilities for the expansion and facilitation of support within anarchist communities:

- Group Therapy: Being able to talk with others and feel you are not alone can be helpful. Having this happen on a weekly or monthly basis, free of charge, and within our community would give a stable place for people to go when they need help.
- Openness: If we all remained open to our friends and made it a priority to be available for conversation or even just distraction, we could create stronger bonds and have more options when we are in pain.
- Rewilding: In addition to the skills of wild living, an added emphasis on emotional recovery from domestication would add new aspects to the anarcho-primitivist community. The critique of civilization's creation and perpetuation of mental "illness" is vital, but a praxis of recovery from that needs to be established.
- Alternative/Holistic Health Care: Skillshares, zines, etc on ways to remain emotionally stable outside of psychiatry and capitalism. Tips and tricks, information on exercise and anxiety management, herbal remedies, vitamin supplementation, etc.
- Open Discourse on Recovery: Ending stigmatization of mental illness. Talks and discussions in radical spaces and conferences on recovery and support.
- Patience, Understanding, Dedication: Until this society is gone, these problems will continue to exist. We need to realize our limits as supporters, learn to cope with relapses and setbacks, and remain beacons of support.



Basic Guidelines for Supporting a Loved One with an Eating Disorder

Dealing with eating disorders in radical communities is complicated. As anarchists and feminists, we are often expected to be able to combat the dominant culture's standards of beauty. But just because we have realized how advertising coerces us, how beauty is subjective, and how to accept the wide array of bodies, this does not mean we are all just magically healed. We have existed for our entire lives and continue to exist within a culture based on insecurity. We cannot instantly do away with this, no matter the depth of our critique.

The fact is, people in our community are struggling with anorexia, bulimia, binge eating disorder, and a wide variety of other body image issues. We must acknowledge that and begin to take steps to combat insecurity culture while simultaneously supporting those struggling for recovery. I do not know where to start, but I hope that a dialogue can be opened about these issues and more can be said. If anyone would like to add their own experiences, for publication in a future issue or just to relate to others trying to find their way, please feel free to contact us (see email address in introduction).

That being said, here are 10 guidelines for those taking a position of support for someone struggling with an eating disorder (http://loveyourbody.nowfoundation.org/factsheet_disorders.html):

1. Recognize that eating disorders are not simply a problem over "food." Eating disorders have multiple causes, not necessarily having to do with food or weight.
2. Do not focus on eating and weight. Do NOT say "It looks like you've gained weight" or "It looks like you've lost weight." Do say "You have a wonderful personality" or "You have a wonderful sense of humor." Do NOT compare calorie counts, exercise programs, etc.
3. When talking to an eating-disordered person, make "I" statements rather than "you" statements.
4. Do not treat eating-disordered people as lesser people. Continue to invite them places, even if you do not believe they will attend. Letting them know that they have friends who think of them in situations outside of the eating disorder is important.
5. Know that our helplessness is not necessarily a sign that we should be doing something else; it is a sign that there is a real limit to what we can do to make another person be or feel something else. It is important to remember that while we are helpless over some things—like make someone change—we are not helpless over making our own authentic responses to someone.
6. Offer human company and empathy. To empathize, we need not necessarily agree with the person's feeling or stance. There is a place for advice, information, experts, recommendations, pep talks, reassurance, distraction, jokes, confrontation. But that place is generally after a person first feels that their experience is understood and accepted for what it is.
7. Know that people who are in recovery acknowledge the importance of being loved and being believed in. People who are in recovery say that it was important that friends and family members kept trying to reach through to them.
8. Bear in mind that people with eating disorders yearn to know that someone could both know the worst about them and love them and care about them anyway.
9. Get support for yourself. Find a friend, counselor or support group. Get information on eating disorders as well to help you understand their experience and to help you know what to expect and what might be helpful. Don't let your newfound information on eating disorders speak for the eating-disordered person you know. Recognize that every person's story is different: different causes, different triggers.
10. Understand that getting into recovery can be hard, but well worth it!

Medea's Daughter

SCUM and Insurrection

by Lilith



On June 3, 1968, Valerie Solanas shot artist Andy Warhol as he arrived at his art studio. Following her arrest, the media and public opinion decried Solanas as psychopathic, misandristic, and murderous. Only anarchists and radicals (Ben Morea of New York group Up Against the Wall Motherfuckers put out a statement of support, London group King Mob celebrated the shooting and put out a hit-list of other cultural icons) and feminists (Robin Morgan, Roxanne Dunbar, Florynce Kennedy) were vocal in their defense of Solanas. The most important result of Solanas shooting Warhol is not the near-fatal injury of a racist, sexist, capitalist “artist,” it is the mass publication and proliferation of Solanas’s polemic, *SCUM Manifesto*.



While *SCUM* certainly holds some value for feminist critique – Robin Morgan published it as a part of the seminal second-wave feminist anthology *Sisterhood is Powerful* – for anarchists, what does the tract have to offer? I will skip the often comedic, constantly misunderstood, and always biting satire of gender roles that comprises most of the work, as it is not within the focus or scope of this piece to analyze the ways in which Solanas reverses patriarchal reasoning to prove her point. Instead, I seek to place *SCUM* as a proto-insurrectionary text, using excerpts from the tract itself to show how the tactics advocated in the text are similar to anarchist direct action and informal revolt.



In *From Riot to Insurrection*, Alfredo M. Bonanno lays out the part and parcel of insurrectionary anarchist practice: “self-management, permanent struggle and direct action” (37). Wolfi Landstreicher, in *Willful Disobedience 12*, states that struggle “manifests on the individual level in the daily acts of sabotage, theft, subversion and revolt.” While the diversity, subjectivity, and variety of insurrectionary anarchist writings cannot be understated, I will use these two statements to define the basic praxis of insurrection. Solanas’s writings, as I will show, display a similar emphasis on perpetual revolt, informality, and direct action.

But SCUM is impatient; SCUM is not consoled by the thought that future generations will thrive; SCUM wants to grab some thrilling living for itself (69).



SCUM will become members of the unwork force, the fuck-up force; they will get jobs of various kinds and unwork. For example, SCUM salesgirls will not charge for merchandise; SCUM telephone operators will not charge for calls; SCUM office and factory workers, in addition to fucking up their work, will secretly destroy equipment. SCUM will unwork at a job until fired; then get a new job to unwork at (71-72).

SCUM will destroy all useless and harmful objects – cars, store windows, “Great Art,” etc. (72).

Solanas’ hit list includes: rapists, politicians, landlords, “Great Artists,” cops, tycoons, scientists working on death and destruction programs or for private industry (which she admits is practically all scientists), stock brokers, all men in the advertising industry, psychiatrists and clinical psychologists, all members of the armed forces, etc. (73-74).

*SCUM will always operate on a criminal as opposed to a civil disobedience basis, that is, as opposed to openly violating the law and going to jail in order to draw attention to an injustice. Such tactics acknowledge the rightness of the overall system and are used only to modify it slightly, change specific laws. **SCUM is against the entire system, the very idea of law and government.** SCUM is out to destroy the system, not attain certain rights within it. Also, SCUM – always selfish, always cool – will always aim to avoid detection and punishment. SCUM will always be furtive, sneaky, and underhanded (76).*

SCUM will not picket, demonstrate, march or strike to attempt to achieve its ends. Such tactics are for nice, genteel ladies who scrupulously take only such action as is guaranteed to be ineffective. In addition, only decent, clean-living male women, highly trained in submerging themselves in the species, act on a mob basis. SCUM consists of individuals; SCUM is not a mob, a blob. Only as many SCUM will do a job as are needed for the job. Also SCUM, being cool and selfish, will not subject to getting itself rapped on the head with billy clubs; that is for nice, “privileged, educated,” middle-class ladies with a high regard for the touching faith in the essential goodness of Daddy and policemen.

**If SCUM ever marches, it
will be over the
President’s stupid,
sickening face;
if SCUM ever strikes, it
will be in the dark with a
six-inch blade.**

Woman and Nature: the roaring inside her

by Susan Griffin

He says that woman speaks with nature. That she hears voices from under the earth. That wind blows in her ears and trees whisper to her. That the dead sing through her mouth and the cries of infants are clear to her. But for him this dialogue is over. He says he is not part of this world, that he was set on this world as a stranger. He sets himself apart from woman and nature.

And so it is Goldilocks who goes to the home of the three bears, Little Red Riding Hood who converses with the wold, Dorothy who befriends a lion, Snow White who talks to the birds, Cinderella with mice as her allies, the Mermaid who is half fish, Thumbelina courted by a mole. *(And when we hear in the Navaho chant of the mountain that a grown man sits and smokes with bears and follows directions given to him by squirrels, we are surprised. We had thought only little girls spoke with animals.)*

We are the bird's eggs. Bird's eggs, flowers, butterflies, rabbits, cows, sheep; we are caterpillars; we are leaves of ivy and sprigs of wallflower. We are women. We rise from the wave. We are gazelle and doe, elephant and whale, lilies and roses and peach, we are air, we are flame, we are oyster and pearl, we are girls. We are woman and we are nature. And he says he cannot hear us speak.

But we hear.



LOVE

by Assata Shakur

Love is contraband in Hell,
cause love is an acid
that eats away bars.

But you, me, and tomorrow
hold hands and make vows
that struggle will multiply.

The hacksaw has two blades.

The shotgun has two barrels.

We are pregnant with freedom.

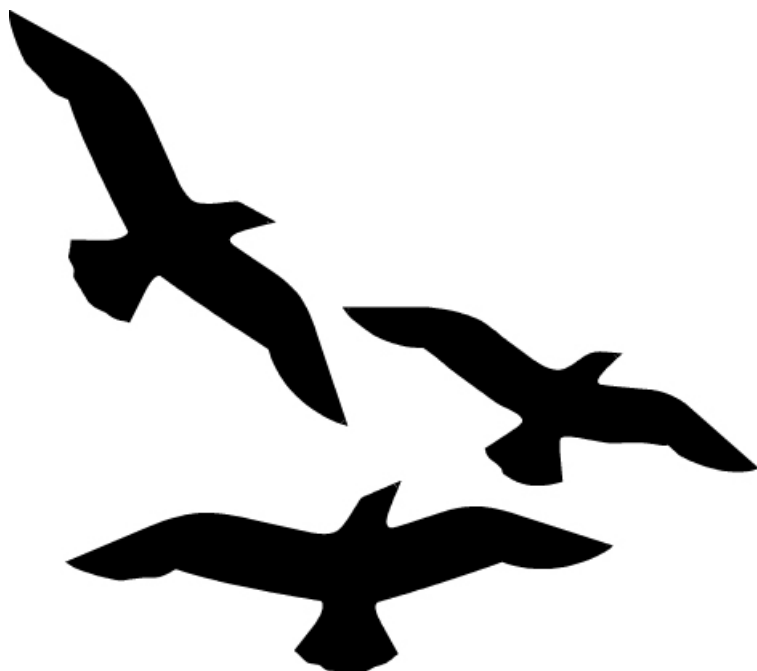
We are a conspiracy.

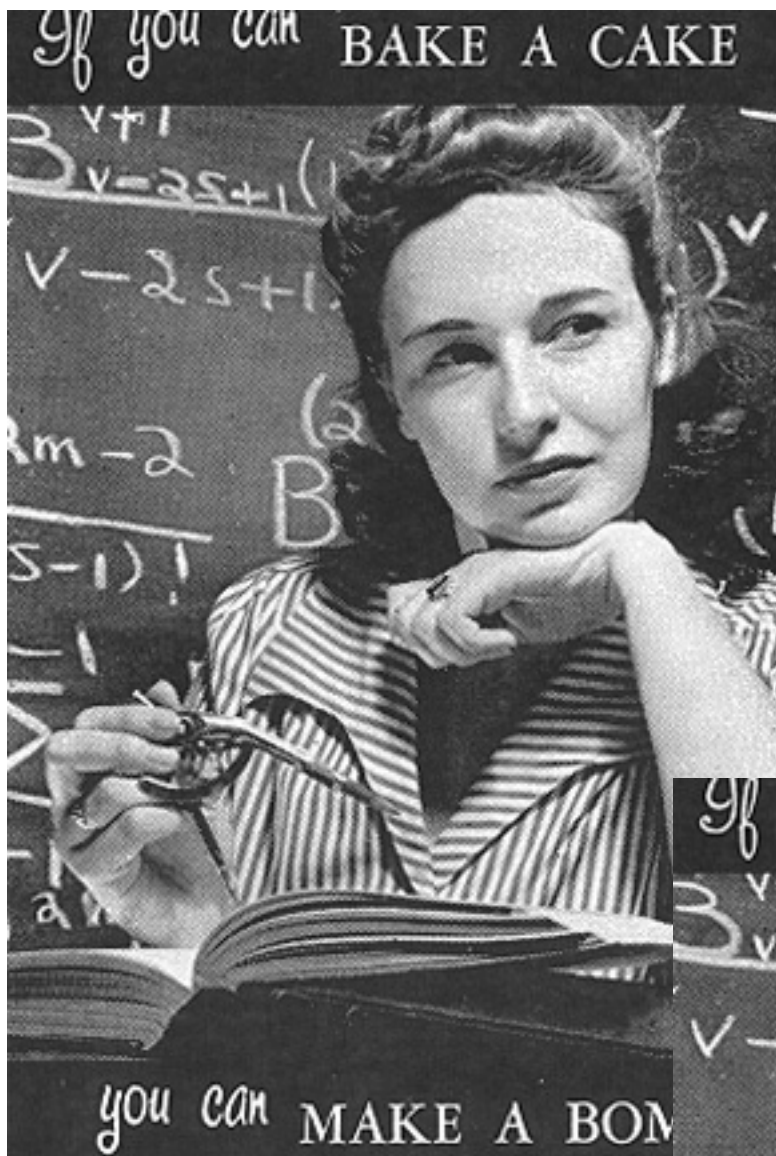
RAGE

by Alice Walker

In me there is a rage to defy
the order of the stars
despite their pretty patterns.
To see if Gods who hold forth now
on human thrones
can will away my lust
to dare
and press to order the anarchy
I would serve.

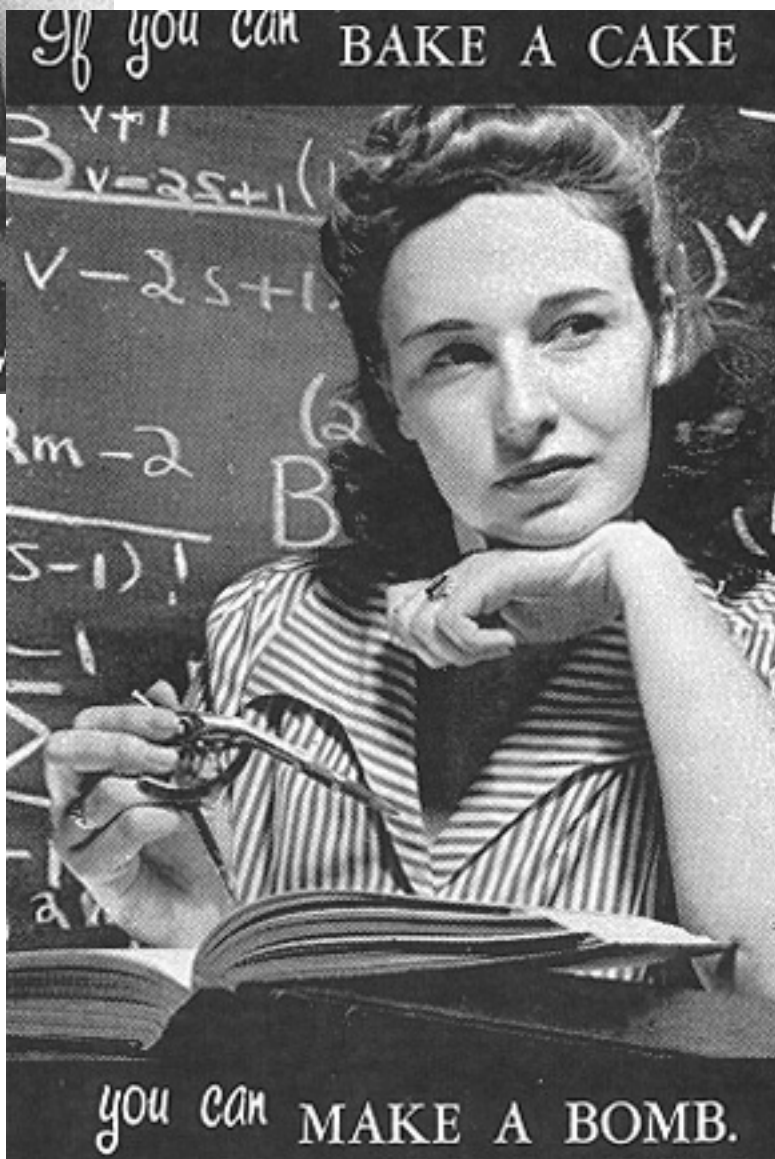
The silence between your words
rams into me
like a sword.





we are gender terrorists
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A Revolution of the Whole Body

by John Moore

1.

Revolutionary theory is now
the enemy of all
revolutionary ideology
and knows it
(Debord)

Revolutionary theory is now (as ever
the enemy of all
Revolutionary theory is now (as ever
the enemy of all

In a subject posing as revolutionary
theory is a despotism
everyone should recognise this
(Camatte)

Revolutionary theory: (Theory, Greek *qeouria*,
not the negation of the spectacle a beholding, contemplation,
but its realisation speculation; *qeouroz*, a
in the spectacular conceptualisation of revolt spectator

a falsehood, a counterfeit
a jargon of deceit
a calculus of abstraction
the enemy of all
and knows it

Revolutionary theory, revolutionary ideology:
mind-forg'd manacles
fettering palpitating flesh -
the enemy of living revolution
and knows it

Nothing
moves me
or interests me
except what addresses itself
directly to my body
(Artaud)

Living revolution:
a revolution of magic and anatomical metamorphosis

not entering a new world
but leaving a false world

the realisation of a new, living and liberated body
through

gesture sound
rhythm movement

an elimination of conceptual thought (If you can only
rid yourselves of conceptual thought,
you will have accomplished everything
(Huang Po

a transformation of consciousness
a direct nonconceptual experience of reality
rooted in the perpetual moment of instant anarchy

a shattering of language (It is not a case of
abolishing the articulated word,
but of giving words
something of the importance
which they have in dreams
(Artaud

a disassembly of the human body
and its visionary reconstitution
as an autonomous entity
emptied of contents
but replete with
the fullness of the void

a dismantlement of all
ideologies systems doctrines parties
in a total revolution against power
in all its guises

Anarchy now!
realised (not by revolutionary theory, revolutionary ideology but through

gesture sound
rhythm movement

screams of refusal and negation
cries of affirmation and ecstasy

pointing grimacing beckoning scowling applauding grinning
howling grunting moaning wailing sighing shrieking
fluttering undulating throbbing vibrating whirling pulsating
lunging leaping capering gambolling spinning balancing

blood mucous tears piss shit cum

(birth pleasure pain death
transmutative immutability
partaken without
attachment or indifference

a re-embodiment realised through physical revolution
expressing the urges
underlying, preceding and disfigured
by words
but experienced through

gesture sound
rhythm movement

A convulsive flailing dancing reinhabited body (Beauty will be convulsive
or will not be at all
(Breton

and yet a still tranquil composed attentive body (Find the silence
which contains thoughts
(Hakuin

An insurrectional body
in open daily revolt
against the totality of power

2.

A total revolution:

- a (revolution of the whole body
without which nothing can be changed
- a (true organic and physical
transformation of the whole body
(Artaud

a remaking of the body through anatomical metamorphosis
a regrounding in the energies seated in the depths of the belly

A revolution of the whole body
against Abstract Man
and totalitarian managerial
domination and control systems

revolutionary theory and revolutionary ideology
the enemy of all
and knows it

'lifelong learning'
the State
deployment of education
to manufacture
social discipline
flexible productive capacities
consumer identities
and generate revenue

the digital counter-revolution
the cybernetic encodement
of human personality
as data
in the
disembodied
commodified
tech/no/space
of virtual reality

A total revolution of the whole body
against
(the anatomical order
on which the existence
as well as the duration
of actual society is based
(Artaud

The great unlearning:
a spewing up of guts
a shitting out of innards
a disgorging of socio-economic order
a purging of renunciation
an evacuation of abstraction and control

A stripping away of non-being
through

gesture sound
rhythm movement

until the
ordinary marvellousness
and the
marvellous ordinariness
of
universal chaos
emerges
and
the gateless gate
opens

RECOMMENDED READINGS

Against Civilization - John Zerzan (ed.)

A collection of essays and poetry critical of civilization. Great for an overview of civilization, ecology, anthropology, and resistance.

Gender Outlaw - Kate Bornstein

An extended critique of binary gender from personal and political perspectives. Good place to start for those unacquainted with gender theory, transgender politics, and genderqueer.

Woman and Nature - Susan Griffin

Poetic assault on patriarchy and civilization from a feminist perspective. Links the oppression and destruction of animals, the earth, and womankind. Everyone should read this.

Against His-Story, Against Leviathan - Fredy Perlman

A narrative herstory of civilization, from its origins to the present. The depth and importance of this work cannot be overstated. Essential reading.

Fire and Ice - Laurel Luddite & Skunkly Monkly

Moving personal accounts of civilization, rewilding, and resistance.

Species Traitor journal

Insurrectionary anarcho-primitivist journal. Valuable reading for those interested in rewilding, anthropology, and deconstructing civilization's myths.

Green Anarchy magazine

Widely-read anti-civilization journal of theory and action. Never disappoints.

Warbound

Heartbreaking zine dealing with the personal effects of mass society, intoxication culture, and the various other ills of civilization.

Feminist Perspectives On Eating Disorders - Patricia Fallon, Melanie A. Katzman, Susan C. Wooley

Wide range of essays on body image and eating disorders; their roots in patriarchy, Abrahamic religion, and capitalism; and recovery and treatment.



LINKS

ANARCHIST

Medusa Distro - <http://www.myspace.com/passionateexistence>
Hit the Bricks Distro - <http://www.myspace.com/hitthebricksdistro>
Wild Nettle Distro - <http://www.wildnettle.com>
Black and Green Distro - <http://www.myspace.com/blackandgreendistro>
Fire to the Prisons Distro/Magazine - <http://www.myspace.com/alongingforcollapsepress>
Anarchist Black Cross - <http://www.abcf.net>
Green Anarchy Magazine - <http://www.greenanarchy.org>
Green Anarchist Text Archive - green-anarchy.wikidot.com
Bash Back - bashbacknews.wordpress.com
CrimethInc. - <http://www.crimethinc.com>
Social Rupture - socialrupture.blogspot.com
Seriously, Fuck the Patriarchy blog - srslyfuckthepatriarchy.blogspot.com

FEMINIST

Feministing - <http://www.feministing.com>
Bitch Magazine - <http://www.bitchmagazine.org>
Feministe - <http://www.feministe.us.blog>
Anarcha text archive - <http://www.anarcha.org>
Bust Magazine - <http://www.bust.com>
Guerrilla Girls - <http://www.guerillagirls.com>



BODY IMAGE/EATING DISORDERS

Something Fishy - <http://www.something-fishy.org>
About Face - <http://www.about-face.org>
National Eating Disorders Association -
<http://www.nationaleatingdisorders.org>
The Renfrew Center - <http://www.renfrew.org>

OTHER

Good Vibrations - <http://www.goodvibes.com>
Nikki McClure - <http://www.nikkimcclure.com>
Stella Marrs - <http://www.stellamarrs.com>
ZineLibrary - zinelibrary.info
North American Earth Liberation Prisoner Support Network
<http://www.ecoprisoners.org>
Green Scare - <http://www.greenisthenewred.com>

The earth is a Witch and
the Men still burn Her



MEDUSA òistro